



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

BOARD OF FOREIGN MISSIONS.

We make the following selections from the Missionary Herald.

BOMBAY.

A letter has been received from the missionaries at this station in which they state that,

Since the date of our last letter we have printed a second edition of John's Gospel, 2,500 copies; and 3,500 copies of a tract containing forms of prayer, hymns, &c.

In distributing books, though for the present somewhat restricted in one direction, we still have a great range, and an encouraging demand, for them.

East of Bassen, and north of Tannah, is a mineral spring, held in idolatrous veneration by the Hindoos. A large concourse of pilgrims visit it about the beginning of May, every year. Samuel, and one of the schoolmasters from Tannah, went there and easily distributed the 3,000 books, which they took with them, and could have distributed more had they been furnished with a greater number.

A few miles to the north of Bassen is the tomb of a celebrated devotee, to which the people, in still greater numbers, perform an annual pilgrimage. This takes place in November. Our superintendent of schools went there, and distributed more than a thousand books, in about two days, and many more were asked for. We hope in future to make more use of such opportunities, as the native pilgrimages afford, for an easy and extensive distribution of books, that these silent preachers may travel all over the country, revealing, by the aid of the Holy Spirit, to the ignorant and perishing, the knowledge of God and the way to heaven.

Schools.

[The number of schools had increased to 26, containing 1,454 scholars. Owing, however, to their adverse habits and light esteem for education, but about 1,200 are usually present at the same time.]

It may be interesting to some to be informed that our schools contain 136 Jewish children, and 54 females, of whom 29 are Jewesses. It is but very lately that we have made particular exertions to bring female children into a course of instruction, and the success of our efforts has far exceeded our expectations. We have recently established a school which we call the "female school," in which there are seventeen Jewish girls, with a prospect of the number being increased.

Five of our schools are supported by small associations, mostly female, in America, and receive a name significant of their benefactors.

[On a subscription paper, appended to one of their reports, about 3,000 rupees, or about 1,300 dollars, were subscribed by European residents. Five hundred and ninety five rupees of this sum were annual subscriptions. This shews the estimation in which these schools are held by gentlemen residing on the spot, some of whom possess the highest mental cultivation.]

Mr. Garrett states, that, according to late accounts from their brethren in Ceylon, the several stations in Jaffna had been graciously visited with an outpouring of the Spirit. Hopes were entertained with respect to the conversion of more than 60 or 70 natives, chiefly belonging to the Charity Boarding Schools; and others were usually disposed to anxious inquiry on the subject of religion.]

PALESTINE MISSION.

From the Journal of Mr. Goodell, at Beyrout, we make a few selections.

Convents, and Ringing of bells among the Mountains.

Spent most of the day in rambling alone through the fields and pines, in climbing the rocks, and in viewing the humble cottages of the mountains of Lebanon. Towards evening, returned and walked on the terrace of the college of Antoor. From the terrace, I counted 12 convents, situated on the adjacent elevated peaks of the mountains; and every few minutes my attention was arrested by the ringing of the bell, (the first I have heard in this country,) calling the monks or nuns, in one or another of these convents, to their routine of devotion, to some, "silver saint, or golden god." As the sound was wafted on the evening breeze from mountain top to mountain top, it came sweetly to my ear, and I wept as it reminded me of the churches, and colleges, and academies, of my native country. As I turned my thoughts to the superstitions, and idolatries, with which it was associated, and to which it was made subservient in these "chambers of imagery," my tears flowed afresh, and I endeavoured to pour forth the prayer of the prophet, "O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy."

A Turkish Funeral.

March 20. This morning a Turk of considerable distinction was buried. This event was early announced by the screams of the women as they

passed mournfully along to the place of interment. They, being collected in great numbers, and in still greater numbers among the graves, wrapped, as they are on all occasions, in a large white sheet, smote upon their breasts or waved their handkerchiefs in the air, and addressing the deceased, cried, "You are gone! you are nothing! you are dead! You have no mother to weep over your grave! You have no sister to weep over your grave! Why did you die! O why did you die?" They would then vent their feelings in the loudest screams, and appear frantic with grief. After this had continued more than an hour, being repeated on every accession to their numbers, a large concourse of men appeared with the corpse, and with various garments and articles of the deceased, and with about twenty banners unfurled. They walked fast, all singing and bowing down their heads to the earth. The standards were placed, several together, in opposite points near the grave, and all the men arranging themselves around them, went through their service on a low key of voice, but with all their strength, and at the same time bowing their heads and bodies, with all the violence possible. The body is always, I believe, taken out of the coffin to be placed beneath the ground, and the coffin returned to the city for future occasions. Every morning and evening, for perhaps a month, the friends visit the grave; the women and children to strew myrtle upon it, and the men to say their prayers in the vehemence above described. This burial-place I should think contained not less than ten acres of ground. There are two others near the city, which are not so large. The graves are generally arranged with great order and neatness.

As we walked along, and viewed these numerous "grassy hillocks," on the right hand and on the left, and asked, "Where are now the souls that once animated the bodies of this great congregation of the dead?" it has been an awful reflection, that not one professed follower of the Lamb rests in gentle slumbers here. Not an individual, who could say, "I am a friend of Christ, and hope to live and reign with him forever," was ever permitted to lodge in these darksome cells, until the bright morn of delivery from the abodes of corruption. O ye disciples of Jesus, who hope to have a part in the first resurrection, is it nothing to you, that generation after generation of the deluded followers of the false prophet go down to the grave with a lie in their right hand? that they give up the ghost, if not execrating, yet abhorring the very name of that Saviour, whose blood only can wash away their pollutions, and make them fit for a holy heaven? Among the many objects of prayer, which the churches have before them at the "Monthly Concert," let this be one,—that, amidst the present political disturbances and revolutions in these countries, the way may be prepared for preaching the "Gospel of peace" to these men of cruelty and blood, and for directing unto Him, who is "the way, the truth, and the life," these wanderers from happiness and heaven.

CHEROKEES OF THE ARKANSAW.

MISSION AT DWIGHT.

[The following description of the schools at Dwight, (i. e. the school for boys under the in-

struction of Mr. Washburn, and that for girls taught by Miss Stetson,) appears to have been composed with much deliberation, and to have been transmitted in compliance with a request of the Corresponding Secretary.]

It has never been according to our views of propriety and expediency to be lavish in commendations of our schools; lest we should seem to color high and exaggerate, or to indulge in pride and vain glory. We think, however, (and we would ever think soberly,) that much might be said in favour of the schools at Dwight, without in any measure departing from "words of truth and soberness." I would not draw invidious comparisons, between the schools here and those of other similar institutions. But I would say, that I never saw, at any place, in any country, more interesting groups of children, than those at present under our care; interesting in almost every point of view, whether we consider them in their relations, their appearance, their behaviour, their progress, or their prospects.

It is interesting at all times, and in all places, to the benevolent mind, to see the children of heathen parents brought out of the shades of the forest, where but little useful and nothing tending to happiness is learnt, and placed in a Christian family, where they are inured to industrious habits, have their minds enlarged with useful knowledge, and are led by example, by precept, and the word of God, to a knowledge of the way of life.

Those, who, when revolving in their thoughts the idea of Indians and savages, vainly imagine that nothing can belong to the Aborigines of our country, except what is frightful in appearance and deeply imbued with cruelty and barbarism, would scarcely believe themselves to be in an Indian school, when surrounded by the children, which fill our little sylvan seminary. Were they here, they would see nothing of that coarseness of features, nor ferocity of look, nothing like that dirty dress, ugly visage and repelling countenance, and nothing of that hard, unkind, and cruel disposition, which they have been wont to associate with the Indian character. But they would see a lovely group of children, who, by the regularity of their features, their neat and cleanly dress, their fair complexions, (fair indeed for a sultry clime) their orderly and becoming behaviour, their intelligence and sprightliness, their mildness of disposition, tempered with a manly spirit and their progress in knowledge, would not suffer by a comparison with most schools in a civilized land, nor disgrace respectable parents, in passing as their sons and daughters.

Such, dear Sir, are our schools at Dwight; our precious children, not long since brought from the shades of the forest. We love them, and we can but love them, for they are lovely. They are docile in their dispositions, generally quick in their apprehensions, prompt in their obedience, active and sprightly in their sports, and diligent and ambitious in their studies. Of the whole number of sixty, who compose the school in two departments, there are not more than six who cannot read with ease in the New Testament, and spell almost any word put to them. A considerable number can read with propriety and apparent understanding any book, and write a fair and legible hand. Near one fourth of both departments of the school are pursuing the study of geography. Some of the

boys have made some progress in grammar and arithmetic, and in some other branches. It may be said with truth, that most, if not all, are as forward, as the children of most district schools in the most favoured part of New England. But what is more interesting to the Christian is their intelligent reading of the Scriptures, singing with delightful voices, the praises of God, and making progress in a knowledge of the Gospel.

The schools have never been more steady and uninterrupted by disaffected parents, than for the last two quarters. We know not of a discontented child in the school, nor of a disaffected parent in this part of the tribe. The children feel, as far as I know, as if *at home*, and *choose to stay*. Excepting four or five, all now in school are under the age of fifteen years; and experience in time past has evinced the expediency of bringing together a large number of both sexes, who have arrived at adult age, and whose habits and character are already formed.

General Prospects.

The fact, that the children committed to our care have been kept at school with a good degree of constancy, and not interrupted by disaffected parents, is an expression of the feelings of the people toward the institution. So far as our knowledge extends, there appears to have been for some time, a general if not a universal satisfaction with the schools and mission, and with the course of education. We believe it is the general impression of the people, that the institution at Dwight is for their good, and that the missionaries are their friends.

The effect the Gospel has already produced in the conversion of a few souls, and the desire excited to hear and understand, show that our poor services and labours have not been altogether in vain; and they encourage us to hope for more extensive blessings to Zion in this dark land. From the roughness of the field we were sent to cultivate, we expected, at the commencement of our enterprise, that a long season of patient, persevering, and toilsome effort would be requisite, before we should begin to see any evidence of an *approaching harvest*; more especially before we should begin actually to reap with joy, when we had to plant with tears,—with fear and much trembling. Our covenant God, the God of grace, has surpassed our expectations, in granting us and our object favor in the sight of the people, in prospering our efforts for the good of the rising generation, and in making the Gospel, through our poor instrumentality, his own power and wisdom for the salvation of some precious souls.

I am able to state, dear Sir, and I would do it with humility and devout thankfulness, that we are *at peace with all around us—at peace and united among ourselves*. A good degree of harmony, fellow-feeling, and oneness of interest, judgment and desire seem to prevail, among all the members of the family. I believe all are contented and happy in the work we have to do, and satisfied with the assigned service of each individual. The Lord continue his blessing upon us, and our imperfect labours, and keep us from divisions, alienations and strifes, that we may unitedly wait and rejoice to see his salvation in this land of moral darkness. With sentiments of respect, I am,

dear sir, your unworthy servant and fellow-labourer in the kingdom of our common Lord,

ALFRED FINNEY.

CHEROKEE MISSION.

[The following extracts are made from the journal of Mr. Chamberlain, who preaches in different parts of the Cherokee nation, as an evangelist.

The first entry has respect to a neighbourhood, (at some distance from any missionary station,) where the people have never, till within a little more than a year past, received any Christian instruction. Mr. C. was accompanied by an interpreter, one of the young men who were educated at Cornwall. The first date is July 30, 1824.]

Desirable Change.

Had a meeting this afternoon in the woods. The seriousness among the people appears to be on the increase; and I have a hope, that some of them have passed from death unto life. There has been a very remarkable external reformation in this neighbourhood during the past year. One year ago there was scarcely a man or woman in this place, but would be very frequently intoxicated. They used to meet almost every week for frolics, and *all-night dances*; drinking whiskey, and fighting, seemed to be their chief pursuit, while their fences were broken down their fields neglected and overrun with weeds, and every thing about them plainly showed their abject poverty and wretchedness. But since last fall I do not know that there has been one person among them intoxicated; their fences are put up, many of their fields are enlarged, their corn has been well tended, and they have a good prospect of a plentiful crop. They have no all-night dances, no ball plays or frolics of any kind; but they meet often together to sing songs of Zion, to call on the name of the Lord, and to exhort one another to love and good works. These things are certainly encouraging, and ought to stimulate us to go forward in the service of our God.

Effects of the Climate.

31. Rode to Hawsis. Found the mission family enjoying very good health, though like most of us much afflicted with the *heat*. As this complaint is not known in northern climates, perhaps it will need some explanation. It is caused by a long course of extreme hot weather, and makes its appearance by thickly covering the skin with very small red pimples. If you should take two or three thousand needles, and force them at once through a person's skin, his sensation would be very similar to that of a person affected by the *heat*, whenever he is exposed to the rays of the sun, drinks cold water, or exercises a little too freely. When the hot weather subsides the pimples disappear, and the outer coat of the skin comes off; but the prickling continues for a long time afterwards.

Aug. 5. Spent the forenoon in Elias Boudinot's school. And was very highly gratified with the appearance of it. The scholars are under excellent discipline, and are learning fast. I think there are but very few schools in New England, that appear better. As the parents of the pupils had heard that I was to be there this forenoon,

they came in, and after hearing the school read, they wished me to preach. All were remarkably attentive during the sermon. This was truly an interesting season. To witness the order and docility of the children, the manly appearance of the teacher, the attentive and approving countenances of the parents; and then to reflect that they were all Cherokees, and but a few years ago were heathens, and have been brought to their present state of improvement by means of the Gospel, was truly encouraging. After meeting, rode to brother Proctor's, at Hightower.

6. A number of young converts came in, with whom I conversed and sung; and, in the evening, the people assembled, and we had a religious meeting.

7. Visited a number of people at their own houses found several rejoicing in hope, and others seriously inquiring. In the evening the people again assembled for religious service.

8. Sabbath. Had a very attentive congregation. In the evening, the people came in, and had a prayer meeting.

9. Visited the people again at their houses, and conversed with them individually. Some of them give very good evidence of a change of heart. Visited the school, and found the children making good progress in their studies.

[Mr. Chamberlain called on Mr. Hicks the steadfast friend of missions, and had conversation with him, respecting the improvement of the Cherokees, by means of schools and religious instruction. His confidence in the success of the system now pursued remains unshaken.]

NORTH WEST COAST.

Continued from p. 355.

(c) *Character and customs.*—Some distinguishing traits of character are common to all the Indians of North America; *traits*, that appear to originate not so much from a natural difference between these and other men, as from their peculiar habits and manner of life, and modes of government. I have not been able to discover any important difference between the natives generally in North West America, and others whose history is more familiar to us. Their minds are inflexible. To this feature in their minds, may be traced the strength of their friendships, where once they are formed, and the inveteracy of their animosities. They are naturally kind, generous and noble. They are always calm, resolute, full of self-possession, and manly presence in time of danger. When white men first went among them, they were ready for every office of hospitality and friendship. They would not hesitate to divide with a stranger the last scanty meal of their precarious food, and go and seek for more without a murmur, and almost without the consciousness of having conferred a favor. Such is the character of some of the interior tribes at the present time. But the long intercourse which the Indians on our western shores have had with foreigners, too many of whom have been unprincipled and abandoned men, has produced a sad deterioration in their character. McKenzie, who crossed the continent in 1793, uniformly received the most friendly treatment from the natives of the interior between

the Stony Mountains and the Pacific Ocean. But as he approached the shore, and came among those who were familiar with Europeans and European vices, he met with a different reception. He found them less disposed to acts of hospitality, more jealous, and sometimes apparently hostile. When we consider the treatment they have often received from foreigners, it is not at all wonderful that this should be the case. One anecdote respecting the conduct of the Russian settlers will illustrate what I mean. It should first be remarked that the Russians have several settlements along the coast, and around the great bay north of the tract I am considering. The most southerly is in lat. 57 deg. Langsdorff and Krusenstern, Russian navigators, shall give their character. "Almost all the subordinate officers employed by the company are men nearly devoid of any feelings of honor or principle." Again, "The greater part of the hunters and inferior officers are Siberian criminals, malefactors, and adventurers of various kinds." "The Russian subject here enjoys no protection for his property, lives in no security." "I have seen," says one of these men, "the Russian Fur collectors dispose of the lives of the natives according to their own arbitrary wills, and put these defenceless creatures to death in the most horrible manner." The Russians therefore with their wives and children are every where hated by the natives, and murdered whenever a favorable opportunity presents." Such is the testimony of Russian navigators, respecting their own countrymen.

In 1799, Von Baranoff, a Russian, made a settlement at a place now called Sitcha, or New-Archangel. Sometime between this and 1802, seven Americans left an American ship then on the coast, and took up residence at this settlement. In 1802, the Indians in a neighboring village, invited these Americans, from whom they had received good treatment, to come and make them a visit at their village. They went. The Indians recounted to them the oppressions, and wrongs, and murders of the Russians, and communicated to their visitors their fixed intention of cutting off the Russian settlement, and invited their guests to join them. They very properly declined. Then say the Indians, in our village, while we go and make the attempt; for if you return you must perish with the Russians. If we fail then you may go to them again. If we succeed, you are still safe with us. The natives proceeded against the fort and cut off every man. In 1804, a larger colony was established at the same place. They required of the Indians to relinquish the territory entirely. The Indians, who at this place are brave and warlike, swore to defend it with their lives.—They made a bloody resistance to the landing of the colony. When at last they were compelled by superior strength to remove and mingle the remnant that survived with a distant tribe, they put to death all who were too old or too young to perform a long and rapid march, rather than leave them to the cruel disposal of their invaders, and departed under the cover and silence of night. In the morning, the Russians saw that all was still. Suspecting an ambush, they landed and went with watchful step to the deserted fort, and found nothing within, but the lifeless dead bodies of the innocent babe and the hoary grandfather lying side by side. Here was exhibited at once, their attach-

ment to their own soil, the strength of their friendship towards those who had treated them well, and the power of their hatred against those who had provoked their resentment.

It is well known that there are many honorable exceptions among foreigners who visit the North-West Coast, to such conduct as has just been related.

But a few instances of this kind are sufficient to show that there is valid reason for jealousy on the part of the Indians, when untried strangers come among them.

When they are thus wronged, and have no means of legal redress, it is no surprising thing, that what is improperly called an *insatiable appetite for revenge* should carry them into an excess of cruelty. I feel perfectly satisfied that this spirit of revenge is not peculiarly inherent in the nature of an Indian, but that it grows purely out of the unhappy circumstances in which he is placed, deprived of all the means of obtaining redress by civil law. Let me cast myself for protection on an Indian who has been once convinced of my friendship towards him, and if he had power to protect me, I should feel as safe with him, as I should with a thousand life guards.

The Indians are divided into numerous tribes, containing from two hundred to five thousand.—They usually have a summer residence in one place, and another for the winter. They are governed by no written laws, but have many long established customs, which are equivalent to law.—In many respects they are subject to the will of a chief or head man, whose authority was originally acquired in most cases by deeds of valour and prowess. Power first acquired in this way, often goes down through many ages in an hereditary line. The chief and his tribe sometimes meet in council to debate important questions. Harangues are here delivered; but the influence of the chief is so great, that he may properly be said to have absolute power.

Chiefs are often distinguished by descriptive names, much after the manner of the Hebrews.—They are given in consequence of some remarkable incident, or habit of their life. Thus, *Cameahwait*, chief of the Shoshones, means "*one who never walks*." The same chief is also called "*To'oete cone*, or "*black gun*."

Such being the nature of their government, and such the number of tribes, living near each other, it often happens that jealousies arise between them, and bloody wars ensue, in which the victorious party take as prisoners their enemies who survive the battle, and make them slaves. In some cases, when a man of one tribe has killed or murdered a member of another tribe, a relative of the dead, will go alone, disguised, and armed, to the tribe, where the homicide belongs, and return contented, if by any artifice he can obtain the scalp of the murderer, or that of some near relative.—Such success will satisfy his revenge, and wipe away all tears for the loss perhaps of a father or brother. Should this secret attempt fail, the blood of revenge boils in his heart. He comes home and talks with his tribe. All are interested for him; for all are brethren. He gets an assembly. The chief, if willing to go to war, smokes the national pipe, and passes it round to others, and all who take a whiff, give in this way a sacred pledge that they will join the war and revenge the injury.

After this declaration of war, the chief will sometimes harangue the warriors. He utters what his feelings dictate, without art, and without rule.—The language on such occasions is peculiarly forcible and impressive, the arguments few and pointed; and when the speaker means to persuade as well as convince, he takes the shortest way to reach the heart. On the eve of going to war, he will say no more perhaps than this: "Be men and not women; let no grass grow on the war path." After battle, to call the victors men, means as much and is full as short as the "*veni, vidi, vici*" of Cæsar.

They become strongly attached to white men where they are convinced of their friendly intention. They seldom begin a quarrel. When treated ill, they are always ready for a bold and manly defence, if circumstances will allow. If the balance of power is evidently against them, they will swallow their anger, as they say, and watch for the advantage of occasion to redress the wrong. Their usual time of secret attack is at break of day; for then say they is the time when men sleep soundest.

In warm weather they frequently go almost naked. They paint their faces and bodies a variety of colours, though vermilion is their favourite colour. This custom gives them a hideous aspect. Their winter dress is mostly made of the skins of furred animals. They sometimes also wear a woolen dress, which Vancouver supposes they make of dog's hair or fur. Their food is the flesh of wild game and fish, which last they preserve in several ways. Those who have obtained no metal kettles from foreigners, boil their food in wooden vessels, and sometimes in baskets very ingeniously made of grass so tight as to hold water. The water is kept boiling by throwing in heated stones.

Their great cure for almost all diseases is sweating. For this purpose they have a kiln constructed with one small aperture, through which the patient creeps, and is there furnished with hot stones and water, with which he dashes the stones. The steam soon produces a violent perspiration. To complete the cure, the patient when he comes out, jumps into a snow bank, or a pond of cold water.

Their trade with foreigners is carried on entirely by way of barter. There is a kind of bead held in high estimation among the natives, which answers imperfectly the purposes of a circulating medium among themselves. This article is obtained along the shores, and exchanged with the natives of the interior for furs, twenty beads being an equivalent to a beaver's skin.

Several tribes along the Columbia, and in other parts of this territory, form their heads into an artificial shape, by the constant application of a case for several months to the heads of infants.—This instrument is made of two pieces of board united at one end so as to form an angle of about sixty degrees. One part of it is applied to the back part of the head, the other to the forehead; so that from the eye brows to the natural crown, the head is a straight slope, and is shaped like a blunt wedge.

Many of the tribes perforate the cartilage of the nose. Some attach ornaments of copper or brass to it; others insert a wooden peg several inches long, from which they suspend various ornaments. To strike this peg with easy violence, will produce

a very sensitive effect upon some of the nasal organs, which sometimes reaches the irascible and ocular nerves, and provokes at the same time both tears and anger.

These Indians usually scalp their enemies; though some tribes also decapitate, as was the case at the massacre of the ship Boston's crew at Nootka Sound in 1803. The cruel murder of twenty-five men, (all the crew but two) was perpetrated under the direction of Maquinna, king of the Nootkians, ostensibly at the time, in consequence of an insult Capt. Salter had offered him, but chiefly, as he afterwards informed Jewett, one of the survivors, on account of the unjustifiable conduct of some masters of vessels, who had before robbed him, and without provocation killed a number of his people.

I shall now close the account of the *character and customs* of the natives with a few interesting anecdotes, in the words of Capt. S—, to all of which except the first one, he was an eye witness, and was acquainted with the parties concerned in the first one.

(To be concluded.)

FROM THE BOSTON RECORDER.

A HINT TO THE LADIES.

I am an old gentleman, Mr. Editor, as you will understand from my signature; and, though I say it myself, I have not lived all this time in the world as undistinguished as some old gentlemen. I have been engaged, as all will acknowledge who know me, in most of the benevolent operations of the present day, and have become celebrated for the part I have taken. Indeed, every one knows, when I make my appearance, that some charitable device is on foot; and I never show my visage, always beaming with the same broad, quiet smile, but they begin to fumble in their pockets for the means of satisfying my reasonable demands. In short, Sir, as I am free from the common concerns of this busy world, I employ myself about nothing else but the interests of the various societies which do me the honor to employ me. You will understand me, that I do not say all this for the mere purpose of self-praise, but with a pure design to give weight to what I am about to say upon a subject near my heart, and which might, haply, be unnoticed if it came from a less distinguished, and less known personage.

As I am so well known, Mr. Editor, I am consequently admitted into a great many little secrets, and can see many little evils behind the curtain, of which the world knows but little: for instance, I know the decision when a rich man hesitates whether to lay his thumb on a small bill or a large one; and when the man who is comfortably off in the world, drops his contribution carefully and softly into the box, lest his neighbor should hear the jingle of a small piece of money, and indulge in those uncharitable reflections which the world is so given to. But, passing these smaller matters by, let me come at once to one evil which I have observed in the exercise of my duty: I will explain it. Our public charitable lectures are generally fully attended; and there have been occasions lately, when hundreds have gone from the door, unable to enter, even the aisle. At such times, it is the custom, for the gentlemen to give

place to the ladies. No sooner does a bonnet appear than the powdered head, with him of many years, and him of few, rise to comply with that law of deference to the weaker sex, which I am proud to say has become constitutional to our countrymen. But while I say this, let me make another remark: the gentleman who retires from the pew, and who is soon compelled to quit the house from the fatigue of standing, was probably prepared to contribute to the object enforced by the preacher—*generously*; and there is the same probability that the lady is prepared to give—*nothing*. Now, however harsh this may appear, at first, and I fear the ladies will call me a crabbed old fellow for the assertion,—it is no less the fact—and I assure you, Mr. Editor, that in my own person, I have been down whole pews of young misses, with their bonnets suspended to their combs, when I did not receive a single farthing; and when the gentlemen who had given up their seats to them were among the wealthiest and most liberal of our congregation.

Do not understand me as crying down the custom of yielding our seats to the ladies. As I said before, it is a characteristic of our countrymen of which I am peculiarly proud. But at lectures for charity, let every lady who comes, come prepared to give *something**—and thus make some remuneration for the loss occasioned to the society by the acquisition of her seat. If the gentlemen are regularly to yield their seats, let their places be taken by any one rather than gaily-dressed misses, who come to *see* and *be seen*, rather than hear and give. Let it not be given any more as a reason for a small contribution, that "*the house was filled with ladies*."

I am a plain-spoken man, Mr. Editor, as you have discovered by this time, but I feel that the interests of our charitable institutions are often essentially injured in the way I have stated; and as no one else seemed likely to expose the evil, it accordingly became the duty of your humble servant,

CONTRIBUTION-BOX.

* And let husbands and fathers see that they are prepared.—Editor.

DUNDEE WIDOW AND HER SON.

Above twenty years ago, a lady near Dundee was once going to visit a poor woman in the town, when she was directed by mistake to the house of another person. On knocking at the door, she was desired, by a low female voice, to come in.

She found a poor helpless woman in bed, worn down by illness and in a sad state, owing to a paralytic stroke she had had five years before: during which time, she had been confined to her bed quite helpless. The Lady began to pity her; but was surprised to hear her say, that "she thought herself one of the happiest of mortals." The Lady begged her to explain; on which the poor woman gave in her simple language, the following account: When very young, she had been left a widow with an only son, who was twelve years old, when she was seized with the stroke. Till that time, she had been able to maintain herself and son by spinning and other work; and also to pay a trifle for his learning. Since that heavy affliction, confined to her bed and deprived of the use of her limbs, she could do nothing for herself; and

had no money to pay a nurse to wait upon her. Her little son, however, at this early age, trusting to the divine blessing, resolved to provide for her wants by the labour of his own hands; and thus lessen the distress of his poor mother. A neighbour now and then looked in upon her, to do some kind turn; but her chief comfort and support were from the very great affection and care of her son. He contrived to get such work in a factory as was suitable for one so young; and after cleaning and sweeping the room in which they lived—getting ready the breakfast—and making his mother comfortable for the day; he left her every morning with a smiling face, to attend to his work; and came back at night with his well-earned pittance, to enjoy a cheerful meal with his beloved parent. And thus for the space of five years, had he maintained himself and mother.—But this is not all. The widow could not read. She had, however, taken care that her child should be taught, when he was very young. He had read the holy Scriptures; and not only read them, but had been led by the Spirit of God to delight in them; for he knew the truth as it is in Jesus.—He wished very much that his dear mother should have the same pleasure and advantage which he enjoyed: and he resolved to teach her to read.—She became his willing and his humble scholar; and in due time could read the Bible very well. By this means, she had found a stream of comfort, which she confessed had made her the happiest of women. It pleased the Almighty to open her heart by his Spirit, that like Lydia, she might attend to the things which are spoken; and with Mary, to sit at her Saviour's feet, to hear his word. She added, that during her son's absence, it was her delight to meditate on the sacred volume; whose divine truths had filled her soul with humble hope, and holy joy; and afforded her that peace, which the world can neither give, nor take away. And the thought that this blessing had been conveyed to her by the means of her own son, excited those feelings, which a parent's heart can alone know.

Happy, ye poor! who know the Bible true;
And in that charter, read with sparkling eyes
Your title to a treasure in the skies.
With pure delight, and humble love you know,
That Scripture only is the cure of woe.
That field of promise, how it flings abroad
Its odours o'er the Christian's thorny road!
The soul, reposing on assured relief,
Feels herself happy amidst all her grief;
Forgets her labour, as she toils along;
Weeps tears of joy, and bursts into a song.

[COWPER.]

SABBATH SCHOOL CONCERT.

FROM THE AMERICAN SUNDAY SCHOOL MAGAZINE.

We are happy to learn that the Sabbath School Concert was observed in many places on the second Monday of last month. We hope it will be regarded by the teachers and friends of Sunday schools generally throughout the United States, satisfied that no other meeting can be more important, or have a higher claim on their attention; besides, we can conceive of none which will be more deeply interesting, if the exercises are con-

ducted in a proper manner. In this city the meeting was held in the Session Room in Cherry street, and although the evening was unpleasant, there were upwards of 400 present. Appropriate hymns were sung, several teachers engaged in prayer, one addressed the meeting, and another stated several facts, some of which he read from the October number of the Sunday School Teacher's Magazine, published in New-York.

He remarked that, of all the evangelical ministers in Great Britain, two-thirds had become pious in Sabbath schools, and that "nineteen-twentieths of the missionaries who have gone forth from thence, have been such whose piety had been ripened in the labours of the Sunday schools, or those there taught whose early acquaintance with the Scriptures had been impressed upon their infant minds, with that winning patience and love, which in maturer years it has been the joy of their souls to cultivate and practice."

In the city of New-York, more than one thousand teachers and learners have been received into the church in the course of seven years. In December 1821, a report of the five schools of St. George's church stated that one hundred teachers and learners had been added to the church in the three preceding years. The same report remarks: "But the most triumphant record of Sunday school annals is the heart-cheering fact that in 53 schools, no less than 501 teachers and learners have been brought to a saving knowledge of the truth, as it is in Jesus; made a public profession of their faith, and been added to the churches—a success that will bear comparison with the most successful efforts of any missionary labours yet recorded." The number of schools at that time was 87, containing 1004 teachers, and 7185 scholars, only the above 53 had any records of these interesting facts: from these data we may venture to assert, that deducting two-thirds from the total of teachers, (being the usual average of those who are pious,) one fifth of the whole had been received into the bosom of the church, or in the ratio of two out of every class for the short period of five years. This subject is vast—it is worthy of investigation; it invites the solemn, the earnest inquiry of all Christians, of every minister of the gospel. If these facts are so, let those who 'love the Lord Jesus in sincerity,' appeal to their own hearts, and say, *what shall be done for Sunday schools?*

"It should be remembered, that some of the most devoted and diligent missionaries of our day have kindled their pure zeal in a Sunday school, and, amidst its salutary discipline, have been ripened for 'labours oft, for perils, for weariness and watchings, with hunger, thirst, and fastings,' the assured portion of the faithful missionary."

You have all heard (said he) of the indefatigable and pious Dr. Morrison, the celebrated missionary to China. About twenty years ago he went forth from the Sunday school to convey the gospel to the Pagans of China; and in that short time has translated the whole Book of God into that difficult language, besides preparing a complete Dictionary of the Chinese and English languages, thus opening the way for the diffusion of Chinese literature and the easy qualification of future missionaries; and Morrison asserts that the Sunday school prepared him for those useful labours which occupied him in the cause of Zion.

By means of Sunday schools, "not only teach.

ers and learners are brought into the family of the faithful, but the various influence, through the personal intercourse at the homes of the children by pious teachers, has a most salutary effect on the parents, who are by such means influenced to attend the house of God; to read the Scriptures, and have every kind of pious reading put into their hands from Sunday school and tract societies. A family, a whole neighbourhood, have by these been added as pious members to the church.—Abundant instances of such successful influence, derived from Sunday schools, are to be found in their "short and simple annals."

A superintendent of one of the schools in New-York reports that "24 of the scholars and 23 teachers have been added to the church to which it is attached. Of another school it is stated that 30 (the whole number of learners) have become pious, and are now connected with the church. In a revival that took place in 1822, the greater part of the subject of it, were from the Sunday schools. In one instance 98 out of a hundred, and in another 27 out of 35 of the candidates for communion, were, or had been, Sunday scholars."

In reference to the success of the National Institution, the seat of which, by common consent, has been fixed in this city, he remarked that, since the last meeting, he had seen it stated in the papers that the Male Sunday School Society of New-York, having 57 schools, had become auxiliary to the American Sunday School Union; that many schools embraced in the Oneida County Union, New-York; and also the New-Hampshire State Sunday School Union, had become auxiliary to the General Union; and he had heard that measures had been taken to organize *State Unions* in the states of Connecticut and Massachusetts.—Facts like these, which show that prosperity attends every department of the system, are calculated to arouse the sleeping energies of the teachers and friends of Sunday schools throughout our country, and to offer, in addition to the blessed promises of scripture, the highest encouragement to labour, and pray for the prosperity of these institutions.

The object of the Sabbath School Monthly Concert of Prayer is one of very great importance, and we hope every one who desires the success of this cause will set apart the *second Monday evening in each month* as a season for special prayer for the influences of the Holy Spirit on Sunday schools throughout the world.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, NOVEMBER 6, 1824.

American Board of Foreign Missions.—Receipts by the Treasurer from Sept. 21st, to Oct. 16th, inclusive, \$3,083, donations in clothing not included.

American Education Society.—The receipts of this society as acknowledged by the Treasurer, for the month of October, were, \$663.57.

ORDINATIONS.

The Rev. Abraham O. Stansbury was installed pastor of the Congregational Church in Newfairfield, (Conn.) Oct. 20. Introductory prayer and sermon by the Rev. Mr. Brundage, of Brookfield. 1st Corinth. 4th 15—"For though ye have ten thousand instructors in Christ, yet

have ye not many fathers." The Rev. William Andrews of Danbury, delivered the charge to the Pastor. Rev. Andrew Elliot, of New-Milford, gave the right hand of fellowship. Rev. Mr. Punderson, of Huntington, gave the charge to the Church and congregation; and the Rev. Chauncey G. Lee, of Monroe, made the concluding prayer.

On Monday the 18th of Oct. 1824, the Rev. Mr. Brown was ordained over the Presbyterian Church in Huntington, L. I. by the 2d Presbytery of New York. The consecrating prayer by the Rev. Mr. M'Elroy. Sermon, by the Rev. Mr. Snodgrass. Charge, by the Rev. Mr. Phillips.

Messrs. Otis Wing, and Stephen Combs, were recently ordained at Barnstable, Mass. and sent forth as evangelists.

On the 3d inst. Mr. Edwin Downer was Ordained by the Presbytery of Elizabethtown, N. J. as an Evangelist.

MARINERS' CHURCH.

A New building the area of which is 75 by 62 feet, has lately been erected in Philadelphia, and dedicated as a place of worship for mariners. On the first sabbath it is supposed that as many as twelve hundred persons were present. The greatest solemnity and decorum was observed by this interesting audience, during the services, which were performed by the venerable Pastor of the congregation, the Rev. Mr. Eastburn.

WESLEYAN METHODISTS.

The eighty-first Annual Conference of the Wesleyan Methodists, was held in Leeds, England, in July last. Upwards of 360 preachers were present. The meeting was rendered peculiarly solemn by the sudden death of the Rev. Miles Martendale, while attending the Conference.

MONTHLY CONCERT IN BOSTON.

The meeting of this evening, says the Telegraph, was particularly interesting, as being the 6th anniversary of the Monthly Concert in Park-street Church. During all this period, a high degree of interest in the cause of missions has been evinced, both by prompt attendance and liberal contributions. A particular statement was made this evening of the collections from Nov. 1818, to the present day, by which it appeared, that there has been a somewhat unusual regularity of progress in attention to missionary concerns, and of perseverance in the same method of affording pecuniary aid. The collections of the different years were as follows:—

First year,	\$522 39	Monthly average	\$44 36
Second "	756 91	"	63 07
Third "	928 91	"	77 41
Fourth "	840 02	"	70 00
Fifth "	750 69	"	62 55
Sixth "	706 02	"	58 88

The united amount of the above is \$4,514; the average annual amount, \$752 49; the average monthly amount, \$62 70. In the course of the second and third years, there were extraordinary occasions, which raised the contributions higher than they otherwise would have been. Making allowances for this fact, the increase was gradual to the fourth year.

The Secretary of the Board mentioned the two following reasons why this meeting has been so long and so well sustained: First, *That a conscientious regard to the subject is cherished in the minds of many individuals*; and secondly, *A uniform system of giving*. Numbers, after duly considering their circumstances and the claims of other benevolent objects, have come to a determination how much it is their duty to give, and give accordingly. In more than one instance, when persons have been prevented from giving by necessary absence, they have afterwards made up the payment which they considered as having become due. It can scarcely be doubted, that if a system of giving (according to circumstances) were generally adopted, the funds of benevolent Societies would be greatly increased, while, at the same time, the donors themselves would feel less inconvenience in parting with their charity.

The Rev. Mr. Wisner, of this city, and the Rev. Mr. Edwards, of Andover, subsequently addressed the meeting in support of these principles, and made a solemn and powerful appeal to Christians in behalf of the missionary cause. The exercises of the evening were calculated, unless we greatly mistake, to produce a permanent effect. The collection was \$81.

It is to be understood, that the net amount of these collections is stated, after paying the expenses of lights, fuel and attendance.

[Many daughters have done virtuously, but thou excellest them all.]

MINISTERIAL EXCHANGES.

MR. EDITOR,—The question is often asked, Can a minister of the gospel, who believes in the Divinity of our Lord Jesus Christ, consistently with faithfulness to him and to the souls of men, exchange pulpits with men who reject that doctrine?

An answer to this question may be obtained by considering what a minister, declares by this practice, to his people and the world, concerning those with whom he exchanges pulpits.

1. He declares that he believes they are, according to the Bible, ministers of our Lord Jesus Christ.

2. He declares that he believes that they preach essentially the same gospel which the Apostles preached.

3. He declares that he believes those things in which his faith differs from theirs are *not* essential.

4. He declares that he believes that their preaching is calculated to promote the *conviction* and *conversion* of sinners; and the interests of the church of Christ in the world.

Now, if such a minister really believes all this, and if it is agreeable to the word of God, he can consistently with faithfulness to Christ, exchange with them. Otherwise he cannot: because by doing it, he would declare to the world what he does *not* believe. This no conscientious man will do:—and this no liberal man, who suitably regards the rights of conscience, will wish him to do.

Boston Recorder.

REVIVAL.

We have received a notice of a revival of religion in Wantage, Sussex county, New-Jersey. It exists principally in the Church and congrega-

tion under the pastoral care of the Rev. Edward Allen, and is extensive and very powerful. Christians are alive and earnestly engaged in the cause of Christ, and God in consequence has poured out his blessing upon them. As the fruits of this revival, *one hundred and twenty-two* have already been added to the Church, and the work is still progressing.—*Rel. Chron.*

FROM THE BOSTON RECORDER.

REVIVAL IN ROCHESTER, MASS.

A brief account of the late Revival of Religion in the second Precinct in Rochester, under the care of Rev. Lemuel Le Baron.

This good work began in the church; a number of its members were, to a greater degree than usual, impressed with deep concern for the salvation of their friends and neighbours, who appeared to live without God and without hope in the world. This state of things was often the subject of their serious conversation, which increased their anxiety and kindled the holy fire in the breasts of their brethren. They conversed with much interest, with their aged pastor; they found he had been long weeping over the melancholy subject, and indeed his public administrations were an evidence of his painful feelings. Religious meetings became more and more frequent; others were established in addition to those which for many years had been attended on week days; more than common fervour and engagedness were visible in the prayers and exhortations; the spirit pervaded the whole church; the meetings were crowded. So strong and almost universal, were the desires of the people for religious meetings, that one every evening, scarcely satisfied them.—Neighbouring ministers and gifted brethren were often present, and did much good. Our beloved pastor was indefatigable, he was present in almost all the meetings; his animation exceeded, what could be expected, in a man of almost four score years. A number were deeply impressed with painful truths, the time in which they were under these convictions was in some instances, three or four months, in others their tribulation did not exceed an equal number of days; the great God kept the times and seasons in his own hand. When any one had hopefully experienced the special grace of God, at a succeeding meeting he was requested to give, in a few words, an account of his religious experiences; which proved, under God, the means of exciting serious thoughts in others; these simple, artless relations had a similar effect on those who had often attended the "foolishness of preaching" in vain; indeed in such blessed seasons, it seems that the Most High chooses things which are weak and despised; to confound the things which are mighty; that no flesh should glory in his presence.

A number of persons who entertained hope of a saving change wrought in them by the Spirit of God, after consulting the minister and other members of the church, held a meeting by themselves, once a week, at which meetings, their time was spent in prayer and religious conversation. This served to unite them to one another in love, to promote the same object, and to make them more useful in other religious meetings. In a number of instances, instead of having a meeting in the

morning which was not unfrequent, the minister and some of the brethren spent the forenoon in visiting the different parts of the precinct; conversing with individuals about their spiritual concerns and praying with them in their families.—These things may to some appear to be the fruit of intemperate zeal, but this appearance may arise from the distance they are from the scene of action; let them be present, where the eternal God, the blessed Saviour, a glorious heaven, a burning hell, the preciousness of immortal souls, are kept in lively view, in conversation in exhortation and prayers, and their opinions and feelings would be far different; suffice it to say that it has pleased the all merciful God, to carry on his work in such a manner, that a goodly number are become promising plants, in the garden of the Lord; the number of those who are truly born of God, must be left to the decision of the great day. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

A MEMBER OF THE CHURCH.

Rochester, Oct. 1824.

REVIVALS IN BOWDOINHAM BAPTIST ASSOCIATION.

Extract from the Cor. Secretary, adopted at the Session Sept. 22 and 23.

The LORD has appeared in his glory, during the last year, to build up Zion, in several of the churches composing this body. For several years past, we have had reason to mourn and lament the great declension of Religion among us. But few Revivals were enjoyed, of course, but small additions were made to the number of members in any of our Churches, while the diminution, occasioned by deaths, continued to increase.

At the Session in the year 1824, this Association, deeply affected with the low state of the churches and, particularly, with the melancholy fact, that the number of members had diminished, during the last two years, in more than one hundred, thought proper to appoint a day for Fasting and Prayer. That day was, we believe, generally observed by the churches and much good no doubt resulted from its observance. Some of our members were deeply affected with a sense of their backslidings, barrenness and ingratitude, while others were stimulated to greater exertion in the cause of their Redeemer. But for the trial of our faith, or for other wise purposes, God was pleased to withhold the showers of Grace from this section of his vineyard till after the meeting of the Association in 1822, at which time another day was appointed for Fasting and Prayer, for the special influences of the Holy Spirit on Saints and sinners around us. Soon after the observance of that Fast, a glorious work of Grace commenced in Bloomfield and Guilford; and, as appeared by their letter to the Association in 1823, there were added, by baptism, to the former church, *forty-two*, and to the latter, *twenty-nine*.

We again appointed a special Fast; and behold the set time to favour Zion came.

The Lord heard Ephraim bemoaning himself and his tender compassion was excited. He heard the voice of our supplications and has sent a gracious answer of peace. In no former year, perhaps, have there been enjoyed so many and such powerful Revivals of Religion within the

bounds of this association, as during the year past. And we feel it a duty, which we owe to God and to our brethren, to acknowledge, with unfeigned humility, gratitude, and holy joy the exhibition of the great goodness of our heavenly Father to this portion of his heritage.

In Sidney, Readfield, Winthrop, Hallowell, Bowdoin, Lisbon, Livermore and Jay, the good work of grace has been truly powerful and glorious. Backsliders have been reclaimed, saints refreshed, and many sinners hopefully converted to God.—And on several other churches belonging to this body a few mercy drops have fallen, which we fondly hope and fervently pray, may prove the commencement of an abundant shower of grace.

The whole number added by baptism to the several churches within the bounds of this Association, during the past year, is 458; 14 have been restored; 131 received by letter; 141 dismissed; 49 excluded, and 22 died, making the net increase 375; whole number belonging to the body 2894. One church has been formed within the limits of the Association, the past year, and admitted into our number the present session.

Brethren, pray for us that the good work begun among us, may continue, increase, and spread till all our churches shall be blessed with the copious effusions of the holy Spirit; many new churches formed, and the Redeemer's kingdom greatly enlarged; yea till the knowledge and glory of God shall fill the whole earth.

Our session has been unusually pleasant, unanimity and christian fellowship enjoyed; the prayer meetings, each morning at sun rise, well attended, and the religious exercises throughout the whole have been uncommonly spiritual and edifying.

[Baptist Magazine.

AFRICAN COLONY.

The Philadelphia Recorder states that the Rev. R. R. Gurley, Agent of the Colonization Society, has just arrived from the coast of Africa. He states that the Colony at Cape Mesurado is in encouraging circumstances. The natives have been peaceful, and there is no danger to be apprehended from them. The Colonists felt no more fear of being attacked by the Ashantees, of whose proceedings at Cape Coast we have heard so much, than we do. They are so far removed, and there are such various obstacles between, there is no prospect of it whatever.

The Colony has suffered for want of medical aid, but the deaths have been comparatively few, ten or twelve since March last, and those of ordinary diseases. Those who went out from Petersburg, under Waring, have erected houses, and are now conveniently accommodated. Considerable land, also, has been cleared, and the Colonists, in general, have, on the whole, manifested great perseverance and industry. During the absence of Mr. Ashmun, who went to the Cape de Verd Islands for his health, they moved on harmoniously, under the direction of Lot Carey, Johnston, and Waring, three men of colour. Mr. Ashmun has since returned, and resumed his superintendence; his health being in a great measure restored. Mr. A. is spoken of as deserving great credit for his unwearied efforts for the good of the Colony

Land has been apportioned to the settlers, and a satisfactory system of government established. The country is represented by Mr. G. as well as by all others, as being remarkable for fertility. Coffee, sugar, cotton, rice, indigo, may be cultivated to great advantage.

Mr. G. brought with him various proofs of the ingenuity of the natives, as pieces of cloth, baskets, &c. made of grass, manufactured gold, cotton, war utensils, &c. Several of these were from the interior, and were made by the Poulahs.

He visited Sierra Leone, and found that Colony in safety and prosperity. The Ashantee war is entirely beyond the Sierra Leone region; also, there is no connexion between that and Cape Coast, except that both are governed by the British. On his way from Mesurado, Mr. G. spoke a vessel going to Cape Coast with supplies.

CHOCTAW DEPUTATION.

A deputation of Choctaws, nine in number, arrived at Washington, a few days since, on business with the Government.

On their way, and when at Maysville, in Kentucky, *Puck-shee-nubbee*, a principal Chief, and aged about 85 years, stepped from a precipice, in a fog which hid the chasm from his view, and fractured his skull which killed him.

It is gratifying to witness, in these deputations of latter times, young men of education and virtue, with talents to conduct the business of their nation, and manners suited, in all respects, to the polished improvements of their white brothers. There are two of this description attached to the deputation. *Col. Folsom*, well known as the friend of the school-system among his people, and for the distinguished excellence of his character, and *James L. McDonald*, who was educated in this District, chiefly by the Rev. Mr. Carnahan, now President of Princeton College, at his classical school in Georgetown; and subsequently read law, in Ohio, with the present Postmaster General, where he was admitted to its practice. Mr. McDonald being on a visit to his mother after many years separation, was included, by the Council of the nation, in the deputation.—*Nat. Journal*.

IMPORTANCE OF PRAYER.

The following striking anecdote is recorded in the Diary kept at Friedensberg, a settlement of the Moravians in St. Croix, a Danish West India Island.

"In March, 1819, Mr. Bell a captain of a ship from Philadelphia, who is a religious man, living some time in this island paid us several visits. One day he brought with him another captain from Baltimore, of the name of Boyle. Having for some time conversed on religious subjects, the latter inquired whether any of our family were on board an English vessel, with only six guns and twenty-two men, which in the year 1814, was attacked by a North American privateer, of fourteen guns, and one hundred and twenty men, on her voyage to St. Thomas;—and which, after a most desperate conflict, beat off the enemy. He added, that he supposed fervent prayer had been offered up on board that vessel. Sister Ramoch answered, that she was on board the English vessel, and could assure him that there was. 'That I believe

(replied the captain,) for I felt the effects of your prayers.' He then informed me that he was the captain who commanded the privateer. According to my wild way of thinking at that time, I was determined to strain every nerve to get possession of the British vessel or sink her; but she was protected by a higher power, against which all my exertions proved vain.—'This disappointment and defeat astonished him; but when he afterwards heard, that Missionaries were on board the English vessel, it struck him that their fervent prayers to God had brought them protection and safety. This led him to a further thought about these things; and at length by God's mercy, to a total change of mind. On his making this statement, we joined him in thanking the Lord for his goodness. From this authentic fact, we learn that under all circumstances, however bad and hopeless, it is the Christian's duty to pray and not faint; to exercise faith and hope in that almighty Jehovah, whose ear is never heavy that he cannot hear, nor his hand shortened, that he cannot save. 'For there is no restraint to the Lord, to save by many or by few.' 1 Sam. 14, 6 While then the Christian can joyfully say, 'is any thing too hard for the Lord?'—let him hold fast his confidence in his God. When the pious Moravian missionaries saw a ship, so superior in force, coming against their poor little vessel, they did not cast away their anchor of hope in the promises of God; they did not sit down in despair, when it was the very time for their 'God who doeth wonders,' to make his power to be known; but they called to mind his wonders of old time, and exercised that faith which has given them such wonderful success in the preaching of the Gospel of his Son. That faith in God, which had called forth his power to the subduing of kingdoms, stirred up these righteous men to effectual, fervent prayer; and their spiritual weapons were too mighty for the carnal weapons of their powerful and determined enemies. They had but one refuge to flee unto: but that refuge was the mighty God of Jacob, the God to whom salvation belongeth; and because they trusted in his power, he caused them to rejoice in his mercy. Well might they exclaim one to the other, as they saw their enemies retreating with shame and confusion from contending any longer with their little vessel, 'O sing unto the Lord a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory.'"

CINCINNATI COLLEGE.

The fourth Commencement for conferring degrees at this Institution, was held on Wednesday last. The Exercises were performed with ability, and received with that interest which our citizens have usually felt on the occasion. The Latin salutatory was delivered by Benjamin Harrison. An oration on slavery by H. E. Spencer. On the instability of human institutions by T. H. Burrows. On Fancy by Geo. W. Burnet. On the importance of Political Information by J. W. Platt.—On history by E. Woodruff. On the advantages of learning and the valedictory address by John Scott Harrison. The Degree of Bachelor of Arts was conferred on four young gentlemen. John S. Harrison, Benjamin Harrison, William Sparrow and Joseph Graham.

The degree of Master of Arts was conferred in

course on John H. James, Frederick A. Kemper and William H. Harrison, jr. and the honorary degree of Master of Arts on the Rev. Mr. Mann of Pennsylvania.—*Literary Gazette*, Oct. 2.

THE GOODNESS OF GOD.

(From Charnock on the Divine Attributes.)

The goodness of God comprehends all his attributes. All the acts of God are nothing else but the effluxes of his goodness, distinguished by several names, according to the objects it is exercised about. As the sea, though it be one mass of water, yet we distinguish it by several names, according to the shores it washes and beats upon—as the British and German Ocean, though all be one sea.—When Moses longed to see his *glory*, God tells him he would give him a prospect of his *goodness*; “I will make my goodness to pass before thee.” His goodness is his glory and godhead, as much as is delightfully visible to his creatures, and whereby he doth benefit man. “I will cause my goodness,” or *comeliness*, as Calvin renders it, “to pass before thee;” what is this but the train of all his lovely perfections, springing from his goodness? The whole catalogue of *mercy, grace, long-suffering, abundance of truth*, summed up in one word. All are streams from this fountain; he could be none of this were he not first *Good*.

When it confers happiness without merit, it is *Grace*; when it bestows happiness against merit, it is *Mercy*; when he bears with provoking rebels, it is *Long-suffering*; when he performs his promise, it is *Truth*. When it meets with a person to whom it is not obliged, it is *Grace*; when he meets with a person to whom he hath obliged himself by promise, it is *Truth*; when it commiserates a distressed person, it is *Pity*; when it supplies an indigent person, it is *Bounty*; when it succours an innocent person, it is *Mercy*; all, all summed up in this one name of *GOODNESS*.

IRISH SUPERSTITION.

“A poor humble man, named Halloran, residing near Loughbrea, in the neighbourhood of Kilerist, being in a state of lunacy. his relatives were persuaded by their Confessor that he was possessed of a devil. In such an exigency no time was to be lost; and as the Holy Father, who had made the discovery, was a celebrated exorcist, he was immediately employed to dispossess the demoniac of his troublesome spiritual tenant. Having therefore, procured a sufficient quantity of strong spirits for the occasion, his Reverence commenced his exorcisms by taking a potion, to prepare him the better for the spiritual warfare in which he was about to engage. The demoniac was then stretched on a bed, in the presence of his mother, and several of the spectators, who assisted in the operation.—After opening his mouth by means of a gag, the exorcist forced a large spoon down the unfortunate man’s throat, for the purpose of bringing up, as he said, the demon; but, instead of bringing out a spirit, he pulled the tongue out of the lunatic’s mouth, in consequence of which he expired shortly after.

Why was this horrible transaction passed over without investigation? Why was there not an inquest held on the body? Perhaps it may be said

the officiating Priest was insane. To this we answer in the negative; for, after undergoing the trifling punishment of 3 months suspension from his duty, to which he was sentenced by his superiors, he was restored to his clerical situation, and is now invested with full authority to perform all his spiritual functions.—*Dublin Star*.

EDUCATION FOR THE MINISTRY.

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

From the tenth Report of this Society, it appears that there are twenty-six young men under its patronage. Twenty of these are pursuing a collegiate course—the remainder are devoted to English and Theological studies.

The committee have wisely resolved the past year, that whatever sums might be advanced to beneficiaries in future, they should be required to refund one half the amount in a year after finishing their studies. Most of the young men receive an equal annuity.

The funds have been quite exhausted. The Treasurer is now in advance *six hundred dollars*. The receipts of the three last years have been considerably diminished;—only \$412,64 were received at the last anniversary. For the first four years of the Society, the average of the receipts was \$737,84.—*Recorder*.

MIAMI UNIVERSITY.

We observe from the Hamilton Intelligencer, that the Miami University, Ohio, will be opened for the reception of students on the first day of November next. A Faculty consisting of a President, and two Professors has been organized, and gentlemen of high repute in Literature, have been appointed. To the President is assigned the departments of Belles Lettres and moral Philosophy. The Mathematical Professor ranks second, and the Professor of Languages, third in the scale of relative superiority. The Committee of the Board of Trustees, in their address to the Public hold the following language with respect to the members of the Faculty.

‘The President’s chair will be occupied by the Rev. ROBERT H. BISHOP, D. D. who has for many years been a leading professor in Transylvania University, and whose literary and scientific reputation few persons in this or neighbouring states, who have directed their attention to the state and advancement of science are unacquainted.

‘The second department of the faculty is filled by Mr. JOHN E. ANNAN, a graduate of Dickinson College, Pennsylvania, and who comes recommended to the board by individuals of the first literary merit in the Atlantic states.

‘The department of language is committed to the care of Mr. WILLIAM SPARROW, who is a classical scholar of the first order for his years, and whose talents is believed to be far above mediocrity, he has received the principal part of his education at Trinity College, Dublin.’

[*Carlisle Advertiser*.

The Cataraugus Indian Mission has some encouraging indications of improvement. The school has 48 children, some of six and others of 16 years, who are advancing in knowledge. The

chiefs are favourable to the erection of a place for public worship, and a house will probably be soon built for the purpose. The Missionaries say, that meetings on the Sabbath in the last summer had been more interesting and better attended than formerly, and that some remarkable tokens of seriousness amongst the children had been apparent. Some of them had voluntarily retired to an apartment by themselves for the purpose of social prayer. More children are offered to the school by Indian parents than the funds of the Missionaries will warrant them to receive.—*Ch. Watch.*

AFFECTING REPROOF.

The London Sunday School Magazine for Sept. contains an account of Elizabeth Hay, a Sunday scholar of Bury, in Lancashire, Eng. who died May 18th, aged 13 years and 11 months. The following affecting incident is related of her:

One evening after she had gone to bed, her father being much provoked by some family trials, began to swear very profanely: she came running down stairs, got hold of him and embraced him in her arms, and almost in an agony cried out—"Oh! father, father, father, you know you should not swear." Not long after this she came to her father, when he was in the house alone, gave him a small tract, called the "Swearer's Prayer," and prayed him to read it while she was present; he complied with the request, and then asked her why she had thus urged him to read it? She replied, because father you know you should not swear. We ought to remark, that He who enabled her so faithfully and affectionately to reprove her parent, has crowned her labours with success. Her father we are informed has never been heard to swear since; from that time he began to attend at the chapel, he now frequents the prayer-meetings also, and is become a regular teacher in the Sunday school.

CHRISTIAN COURAGE.

From the Biography of the late Rev. James Hinton, of Oxford, Eng. written by his Son.

Cases sometimes arose which required both wisdom and courage in a high degree; one particularly, in his early life, strikingly discovered the undaunted resolution by which he was characterized. The person alluded to was not a member, but enjoyed the privileges of Christian fellowship as connected (according to his own statement) with a well known church in London. His conduct was found to be inconsistent; it was ascertained, also, that he had been excluded from the community to which he had declared himself to belong; it was clearly necessary to inform him therefore, that he could no longer be admitted to the Lord's table. But he was rich, and he was passionate; subject indeed to paroxysms of rage, on account of which every one was afraid to interfere with him. The measure was, nevertheless, adopted by the church: but when (according to their usual mode) messengers were to be appointed to communicate the result, the deacons would not go: nor would any one go, for all said it was at the hazard of their lives. 'Then,' replied Mr. Hinton, 'I will go: my life is second to my duty.'

but no one would even accompany him; and he went alone. The unhappy man's wrath was exceeding high. When solemnly warned that no such person as he was could "enter into the kingdom of heaven," he seized a large stick, and threatened his reprover's life: to which he replied, 'Then, sir, I shall meet you next at the bar of judgment; and you will remember that these were the last words I uttered.' The enraged man immediately threw down his weapon, and ran about the room in agony, crying, 'O no, no, no, you shall not charge me with murder!' Mr. Hinton was so deeply impressed with this circumstance, which upon proper occasions he minutely related, that at the end of the year, he records 'the deliverance from——,' among his 'special mercies.'

From the Report of the M. S. Bible Society, London.

THE BIBLE AMONG SEAMEN.

"I will buy one of your Bibles," said the master, "for example's sake, and to encourage the Society; for I have witnessed much good to result from the reading of the Scriptures, supplied by your Institution; it is one of the grandest ever formed for bettering the condition of sailors. Now they read their Bibles instead of employing their time in wickedness!—now they ask a blessing on the bounties of God's providence, instead of using oaths and curses!—now they spend their evenings in prayer and supplication to the God of all mercies, instead of revelling in drunkenness!—Indeed, the change is surprising. We have prayer on board twice on Sundays; and when I ship my men, they sign an agreement to forfeit two shillings for every oath they swear. The first time I put this law in force, I had 5*l.* in one voyage to Lisbon; but seldom afterwards were they fined a shilling, as they had quite discontinued so bad a practice. The money so obtained was sent to the Bible Society."

THE CHRISTIAN'S CONFLICTS.

He knows himself never out of danger, and therefore stands ever upon his guard. Neither of his hands are empty; the one holds out the shield of faith, the other manages the sword of the Spirit: both of them are employed in this perpetual conflict. He cannot be weary of resisting, but resolves to die fighting. He has a ward for every blow; and as his eye is quick to discern temptations, so are his hand and foot nimbly to avoid them. He cannot be discouraged with either the number or power of his enemies, knowing that his strength is out of himself, in him in whom he can do all things, and that there can be no match to the Almighty. He is careful not to give advantage to his watchful foe, and therefore warily avoids the occasions of sin; and if at any time he be overtaken with the suddenness or subtlety of temptation, he speedily recovers himself by a serious repentance, and fights so much the harder because of his foil. He hates to take quarter of the spiritual powers: nothing less than death can put an end to his quarrel, and nothing below victory.

WARNING TO DRUNKARDS.

When the Rev. Mr. Tenant was minister in Freehold in the then province of New-Jersey, he had a neighbour a carpenter by trade, who was a habitual drunkard, and always spent much time particularly evenings and Sabbath days in company with people of like habits, and never went to church or religious meetings of any kind. This man dreamed one night that he had a fit of sickness and died, and as he had always expected, after death he went to hell. Hell was not to him what he had expected to find it, but was a very large tavern with a bar room full of benches, well lighted up, all the benches filled with people, all silent, each with a hat on his head, and each covered with an ample black cloak reaching to his feet. The man went up to the landlord and said, "I expected to find hell full of fire and a place of torment as it was always represented to me while living, but I find it very agreeable." Upon this, every one of the persons in the room stood up and each one slowly and silently opened wide his cloak, and holding it open, displayed his body, a solid mass of fire. The man was so struck by this sight that he begged the landlord to allow him to return to the earth again—who after many intreaties consented that he should return, if he would make a solemn promise to return there again at the end of a year. Thus the man promised, and awoke. The dream filled the man's mind with great horror, and in the morning he went to Mr. Tenant and told the story. Mr. Tenant advised him to reform and lead a new life, it seemed a special warning which if he neglected, it would enhance his future punishment, &c. The man did reform, and for six months avoided his old companions; at the expiration of that time, he was returning from work one evening, and was met by several of them near a tavern and they began to ridicule him for becoming religious and dared him to go in and take one drink with them. The man felt very strong in his new resolutions and said he would go in and take one drink to shew it would not hurt him. He took one drink and another till he was much intoxicated,—from that time he returned to his old habits and grew worse and worse. His family lived in the second story of a house, to which there were stairs on the outside of the house, and one night on which he had drank more than usual, he made shift to get up stairs and to bed, and slept all night, but in the morning when he went out of the door to go to his work, he was still drunk, and pitched off the stairs to the ground and broke his neck. The news was carried to Mr. Tenant, who instantly recollecting the man's dream, on looking at a memorandum he had made when the man told him the dream, found it was a year that day since the man told it to him.

[*Boston Recorder.*]

Sir,—The above account was given by the Rev. Mr. Tenant to Mr. Leslie, a pious old gentleman in New-York, and by Mr. L. to me, and without doubt is authentic. If you think it will be of any consequence and do good, I should like to see it preserved in the Recorder.

DAVID R. BOGERT.

Malta, Saratoga Co. N. Y. Oct. 12, 1824.

MISCELLANY.

NEW HAVEN LAW SCHOOL.

The Law School established in this city, by Seth, P. Staples, Esq. will hereafter be conducted by the Hon. David Daggett and S. J. Hitchcock, Esqs. Mr. Staples having removed to the city of New York. From the success of this school, which has been growing in reputation, and increasing in numbers ever since its establishment;—from the well known reputation of the gentlemen who are now at the head of it; and from the many literary and social advantages which may be enjoyed in New Haven, we have no doubt that it will soon be equal, if not superior, to any similar institution in this country.

GREEK LETTER.

The following letter is from an interesting Greek youth, one of the few survivors of the dreadful massacre at Scio, who has been placed in the military academy in Vermont, by captain Partridge.

My Honoured Friend—I have learned to write but little—I wish to write my first letter to my dear friends at Baltimore—I feel very grateful to them for all their kindness to me when I was a little stranger. I love captain Partridge very much—he gives me good clothes and every thing I want; he is as kind to me as my own parents. If my father should direct a letter to me at Baltimore, I should be thankful to have it sent on to Norwich ***** I desire to be remembered to General Harper and Mr. Hilberg. Accept, my honoured friend, the gratitude and love of your little Greek friend. GEORGE COLVOCORESIS.

THE CORONATION OF LA FAYETTE.

Amid all the parade and costly display in honour of La Fayette we have seen nothing more appropriate—nothing more delicate, than the ceremony at Yorktown, of placing upon the brow of the venerable Chief, the Wreath of Glory which he so fairly won in his youth.—From the silent tomb of Washington, he repaired to the Field of battle at Yorktown, where forty-three years ago was achieved, under his command, a glorious victory which terminated the Revolutionary War. A victory which obliged the veteran Cornwallis to surrender his well earned laurels, and his army to "the Boy" whom he vauntingly said "should not escape him."

The occasion must have recalled to the mind of La Fayette a thousand recollections. But it is not our object to describe the scene in detail. We shall pass by the Tent of Washington erected on the field of battle; the military display; the thousands of spectators; the ornamented arches; the decayed fortifications; and the relics of the fight still remaining on the ground—for the purpose of introducing the following scene.

The military procession having arrived on the field already mentioned, the following address was delivered by the commander, Gen. Taylor.

GENERAL,—On behalf of my comrades, I bid you welcome. They come to greet you, with no pageantry, intended to surprise by its novelty, or dazzle by its splendour: but they bring you, General, an offering which wealth could not purchase, nor power constrain. On this day, associated with so many thrilling recollections; on this spot consecrated by successful valor, they come to offer you this willing homage of their hearts.

Judge, General, of their feelings at this moment by your own. Every thing around them speaks alike to their senses and their sensibilities. These plains where the peaceful ploughshare has not yet effaced the traces of military operations; these half-decayed ramparts, this ruined village, in which the bombs' havoc is still every where visible, tell us of past warfare; and remind us of that long, arduous and doubtful struggle, on the issue of which depended the emancipation of our country.

On yonder hillock, the last scene of blood was closed by the surrender of an army; and the liberty of our nation permanently secured. With what resistless eloquence does it persuade our gratitude and admiration for the gallant heroes, to whose noble exertions we owe the countless blessings which our free institutions have conferred upon us?

The spot on which we stand was once a redoubt occupied by our enemy. With how rapid a pencil does imagination present the blooming chieftain, by whom it was wrested from his grasp! Can we be here and forget that superior to the prejudices which then enchained even noble minds, he perceived in the first and almost hopeless struggles of a distant and obscure colony, the movement of that moral power which was designed to give new direction and character to political institutions, and to improve human happiness? Can we forget, that, deaf to the solicitations of power, of rank, and of pleasure, with a noble prodigality, he gave to our country his sword, his treasure, and the influence of his example?

And when in the aged warrior who stands before us, we recognize that youthful chieftain, with what rapidity does memory retrace the incidents of his eventful life! With what pleasure do we see his manhood realize the promise of his youth! In senates or in camps, in the palaces of kings, or in their *dungeons*, we behold the same erect and manly spirit. At one time tempering the licentiousness of popular feeling; at another restraining the extravagance of power; and always regardless of every thing but the great object of his life the moral and political improvement of mankind.

GENERAL.—In the brightest days of antiquity, no artificial stimulus of rank, or power, or wealth, was required to excite noble minds to acts of generous daring. A wreath of laurel or of oak was at once the proof and the reward of illustrious merit. For this, statesmen meditated, warriors bled, and eloquence soared to its sublimest heights. The prize was invaluable; for, it was won only by merit. It detracted, however, somewhat from its worth, that it was conferred by the partiality of compatriots, and in the fervour of admiration inspired by recent success.

Your life, General, illustrious throughout, in this also is distinguished. Time which dims the lustre of ordinary merit, has rendered yours more brilliant. After a lapse of near half a century, your triumph is decreed by the sons of those who witnessed your exploits.

Deign then, General, to accept the simple but expressive token of their gratitude and admiration. Suffer their leader to place upon your veteran brow the only crown it would not disdain to wear, the blended emblems of civic worth and martial

prowess. It will not pain you, General, to perceive some scattered sprigs of melancholy cypress intermingled with the blended leaves of laurel and oak. Your heart would turn from us with generous indignation, if on an occasion like this, amid the joyous acclamations which greet you every where, were heard no sighs of grateful recollection for those gallant men who shared your battles, but do not, cannot, share your triumph. The wreath which our gratitude has woven to testify our love for you, will lose nothing of its fragrance or its verdure, though time hang upon its leaves some tears of pious recollection of the friend of your early youth—in war, the avenger; in peace, the father of his country.

In behalf then, of all the Chivalry of Virginia, on this redoubt, which his valor wrested from the enemy at the point of the bayonet, I place upon the head of *Major General La Fayette* this wreath of double triumph:—won by numerous and illustrious acts of martial prowess, and by a life devoted to the happiness of the human race. In their names, I proclaim him alike victorious in arms and acts of civil polity—in bannered fields, a hero; in civil life, the benefactor of mankind.

To which *La Fayette* replied:—

I most cordially thank you, my dear General, and your companions in arms, for your affectionate welcome, your kind recollections, and the flattering expressions of your friendship—Happy I am to receive them on these already ancient lines—where the united arms of America and France have been gloriously engaged in a holy alliance to support the rights of American Independence, and the sacred principle of the sovereignty of the people. Happy also to be so welcomed on the particular spot where my dear *Light Infantry* comrades acquired one of their honourable claims to public love and esteem. You know, sir, that in this business of storming redoubts, with unloaded arms, and fixed bayonets, the merit of the deed is in the soldiers who execute it: and to each of them I am anxious to acknowledge their equal share of honour. Let me, however, with affection and gratitude, pay a special tribute to the gallant name of *Hamilton*, who commanded the attack, to the three field officers who seconded him, *Gimat*, *Laurens*, and *Fish*, the only surviving one, my friend now near me. In their name, my dear General, in the name of the *Light Infantry*, those we have lost as well as those who survive, and only in common with them I accept the crown with which you are pleased to honour us, and I offer you the return of the most grateful acknowledgments.

As he closed, turning to Col. *Fish*, "here," says he, "half of this wreath belongs to you." "No sir," answered the Col. "it is all your own." "Take it," (giving it to the Col.) "and preserve it as our common property."

UNPROFITABLE SWEARING.

On Tuesday Morning a person was brought before the Mayor of Philadelphia, by a watchman, and fined for drunkenness and uttering forty-five profane oaths. The fine was 67 cents each oath, and imprisonment 48 hours for each, in case of non-payment of the fine, besides 24 hours' imprisonment for being drunk. The culprit chose the latter alternative, and was accordingly committed to prison.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

ON READING A PASSAGE OF SCRIPTURE.

What if the envious heart, or eye of pride
 Fix on your path the glance with malice fraught?
 Asperse your motives, or your words deride,
 Stain the pure wish, and chill the glowing thought?
 Shall deeds like these awake the sorrowing sigh?
 Scan the light poison of an airy breath!
 For in the erring blast the dart shall fly,
 And soon the vengeful hand be cold in death.
 But dread that glance which rends each dark disguise,
 Shun that reproof which never is unjust,—
 Avoid that frown which shades the trembling skies,
 And strikes the unhumiliated reprobate to dust.
 Seek His applause, who hates the devious way,
 The selfish motive—the ungenerous part,
 Oh seek that smile which beams with constant ray,
 On the meek mansion of the pure in heart. S.

ON THE DEATH OF A PIOUS YOUTH.

Mourn not for him, who with a seraph's haste
 Scan'd life's gilt chalice as it woo'd his taste,
 Glanc'd o'er the sweets that Fortune's path adorn,
 Pluck'd a few flowers whose leaves conceal'd the thorn;
 Turn'd from the mingled feast, the curtain'd scene,
 Sought joys more pure, and prospects more serene,
 Bore with firm brow the last affliction's rod
 And fix'd his eye upon the smile of God.

S.

THE MOTHER AND HER CHILD.

Communicated by a Minister.

A few months ago, a pious woman brought her child to me, to request I would dedicate it to the Lord. I did so; and after imploring his blessing upon the child and its parents, I addressed them, especially the mother, and concluded in these words, "You now, my friends, have given this dear child to God our Saviour; you have dedicated it to him; if he should take it from you, remember what you have now done; do not be angry with him!" Time passed away, and a few days since, I rode with the poor mother in a mourning coach; the child was gone! Her anguish for the loss of the dear babe was very great;—many a thoughtless passenger said, "it was *only an infant* going to be buried;" but it was the mother's darling, the desire of her eyes, her *all*. "Ah, Sir," said she, wringing her hands a thousand times, "when the child was ill, I thought of your words, 'Don't be angry if the Lord takes what he gave.' Oh, no; Oh, no; but I feel it very difficult to leave it in the grave. *I did give it to him*; and, blessed be his name, he takes but what he gave. I do not murmur; but *I do feel*."

The mother had nursed her babe with all a mother's fondness, and had caught its disease, the measles. In a few days after the funeral of her child, the sickness appeared, and so much altered her features, that had I seen her any where except in her own house, I should not have known her. After lying some days in this state, with a half suffocated voice she pointed with her hand to heaven, and made signs that she was ready to follow her child; but upon some hopes of her recovery being expressed, she said, with uncommon eagerness, "Pray, pray for me, that I may be restored for *one thing*; that I may tell to every body not to put off the important con-

cerns of their souls till they are taken ill. Oh, it is enough to bear the pain even when the mind is supported. Now, now is the accepted time; now is the day of salvation!"

—From that hour she became worse, and found death rapidly coming upon her. She then, with composure, gave some directions concerning her funeral, and after lingering some days, rejoicing in God her Saviour, she departed hence, to be with him for ever.

She requested that she might be interred in the same grave with her child; her wish was complied with. The grave was prepared for the mother, and the little one placed on her bosom. From her it had received life, and to her it had imparted death!—Reader, be ye also ready, for in such an hour as ye think not, the son of man cometh. S. K.

THE JEWS IN RUSSIA.

An article dated Warsaw, August 25th, says, "By an Imperial Ukase *all the Jews*, unless they be physicians, or large merchants, are required to renounce, between the present time and 1825, the petty traffic of hawkers, &c as well as the trades which in a manner they have formed, and become again what their fathers were, namely, husbandmen, or shepherds. To this end, the government has assigned them, in the temperate parts of European Russia, lands and every thing necessary for their cultivation, and has granted them years of exemption from taxes if they conform in that respect to the Emperor's will. In the contrary case, they will be required to quit Russia altogether. The publication of this Ukase has spread terror among the numerous Israelites of this country."

A soul may truly go to Christ, though with a trembling heart; and may truly receive Christ though with a trembling hand.—*Pike and Hayward*.

God hides himself and his providence behind second causes.—*Gurnal*.

God who enables sinners to thirst after grace, will surely give them the grace they thirst after.—*Arrowsmith*.

ANECDOTE.

One day a poor pious woman, called upon two elegant young ladies, who received her with Christian affection, regardless of her poverty, and sat down in the drawing-room to converse with her upon religious subjects. While thus employed, a brother, a dashing youth, by chance came in, and appeared astonished to see his sisters thus situated and employed. One of them instantly started up, saying, "brother, don't be surprized; this is a King's daughter, though she has not got on her fine clothes." [Phil. Rec.]

The war between the British and Birmese in India is still raging without any prospect of a speedy termination. A late arrival at Philadelphia from Calcutta, brings information that the British army had been drawn from Chittagong, for the purpose of a general junction of forces in Rangoon, which they succeeded in capturing. Rangoon is the principal port of the Birman empire, has from 30 to 40,000 inhabitants, and contains some Christian missions; among them, one of the American Baptist Society. The Birmese, taking advantage of the withdrawal of the British forces, had approached Chittagong, with an army of upwards of 50,000 men, but hearing of the fall of Rangoon, retired towards Ava.—The British army rescued many of the missionaries, who had been ordered to execution by the Birmese commanders.

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